Pacific School of Religion
Berkeley, California

QUAKER LIFE

The Monthly Friends Magazine

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THE U. N.: *Friends Meet World Problems in This Organization of Nations*

(See page four)

OCTOBER, 1960

A New Series: Quaker Forum

Two articles
—by T. Canby Jones and Elton Trueblood

•

Basis of Pacifist Witness Studied

A report from an important session in Paris
—By Douglas Steere

•

2 Publications Mark Centennial

World marks 100 years since birth of Jane Addams
—By Margaret Dungan

•

A Mission Need For Our Time

Visitation concern becomes reality in new program
—By Glenn A. Reece

Series I, No. 2

QUAKER LIFE

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About the Cover

Elmore Jackson, director of the Quaker United Nations Program, stands at the right as he talks with Friends from two other continents. They are across from the United Nations Secretariat which looms in the background.

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Quaker Thought for Our Time...

". . . Ever Rejoicing in Hope"

"A new heart will I give you and a new spirit will I put into you."

Ezekiel 36:26

This promise of a new birth came to a people who were in great need of a message of hope. They were discouraged about their circumstances and could see no evidence that the God of their fathers cared about their plight. But this promise came, and it came by divine initiative, not because they deserved it, for they had never been really devout. Even though they had lost self confidence as well as their trust in God, He believed in them.

Surely in this time of peril and despair there is need for such an affirmation of hope. It would never be wise to be naively optimistic about a world or a civilization or a religious group that is sick, but it is as serious an error to be so hopelessly pessimistic that we lose confidence in ourselves and in the power of God to renew and re-fashion and use even his most imperfect vessels.

The general mood of pessimism has pervaded almost every level of our social order. Archibald MacLeish, in his play "The Secret of Freedom" has Joe say following an interview with a discontented and discouraged teen-ager who has observed the discrepancy between what is taught at Central High and what life is really like, "Even the kids have quit."

Walter Lippman has correctly characterized our generation as being self-indulgent and therefore, unhappy. We approach the future joylessly and without hope. What a pathetic commentary on our time! And unfortunately the disease has even infected the Church which, above all, should be the channel through which the redemptive promise of a new heart and spirit should be heard again.

Our increasing awareness of the many problems confronting the Society of Friends has tended to cast a gloom over our whole perspective and witness. Issues such as our divisions and differences, our diminishing numbers, the exodus of capable leadership and our tendency toward greater secularization have given rise to grave doubts concerning the possibility of the regeneration of our Society. Sometimes as one observes the blandness, the lack of a contagious and optimistic faith in our Meetings, one might justifiably wonder if "even the Quakers have quit."

Certainly we must honestly face our actual condition as individuals, as a religious Society and as a nation. We cannot escape the consequences of our foolish flounderings by attempting to camouflage them through superficial assurance that all will be "pie-in-the-sky by and by." But our capacity to see "the ocean of darkness and death in the world" and in ourselves must be counterbalanced by our capacity to see the tremendous possibilities for good, the evidences of God's power and of human courage and kindness in the commonplace.

In his play "The Skin of our Teeth," Thornton Wilder stresses this necessity for balancing all our excuses for discouragement and despair with a towering hope. Man has survived the Ice Age and now as he faces possible destruction by the Flood, Mr. Wilder has the Fortune-Teller say, "Some of you will be saying, 'Let him drown. He's not worth saving. Give the whole thing up.' But you're wrong. Keep your doubts and despairs to yourself . . . ."

In these days we need to be gripped and moved by a rebirth of hope, by a renaissance of the New Testament confidence in the ultimate triumph of truth and goodness.

Instead of filling our days with futile fears and bearing the countenance of defeat and discouragement, surely we are called to "walk cheerfully over the earth" witnessing to the evidences of light and love and ever rejoicing in hope.

—Lorton Heusel

Live in Love as Christian Brethren

Take heed, dear Friends, to the promptings of love and truth in your hearts, which are the leadings of the Holy Spirit of God. Resist not his strivings within you. It is his light that shows us our darkness and leads to true repentance. It is God's love that draws us to him, a redemptive love shown forth in Jesus Christ in all his life and above all on the cross. He is the Way, the Truth, the Life.

Make it your aim to promote the cause of truth and righteousness and to spread the Kingdom of God at home and abroad. Be ready to

(Continued on page 34)

Friends and the United Nations in 1960

By Margaret Beidler

"They shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation. Neither shall they learn war any more."

This mighty prophecy is engraved on the wall of a stairway on First Avenue, directly across from the United Nations buildings. Now, in the period since the collapse of the summit conference, and during the tense and trying days of the Congo uprisings, the world seems suddenly to have turned toward the United Nations with new respect and with growing confidence.

Perhaps it is a confidence born of desperation because no other way of survival seems possible, but in this desperate turning to the United Nations, there is beginning to be a faith that resolutions will be found. The swords are not yet beaten into ploughshares, but there seems a glimmer of hope ahead that they may be, if an international police force and an economic development program can be substituted for the clash of nation against nation.

With the opening of the U.N. General Assembly on September 20th, the United Nations continues to grapple with problems of global dimensions.

Among the issues confronting the General Assembly are the financing of the U.N. police forces in the Congo and the setting up and financing of the promised program of economic development. The problems relating to the Congo are but a fraction of those relating to the other emerging new nations in Africa. In Algeria and in South Africa, the issues are different but no less complicated.

Malherbe To Visit

In this connection it is particularly fortunate that Hubert Malherbe, Clerk of Johannesburg Friends Meeting and head of the South African Poliomyelitis Research Foundation, will be a visiting member of the Quaker U.N. Program during the early weeks of the General Assembly meetings. His thorough knowledge of South African problems will be most useful.

As in past Assemblies, it is expected that the British and Scandinavian delegation will be playing important roles in the coming discussions. The program has therefore made arrangements for Leslie Smith, Secretary of the Race Relations Committee of London Yearly Meeting, and for Elsa Cedergren, a leading Swedish Friend and the Chairman of the Friends World Committee, to be visiting members of the Quaker U.N. team during the fall sessions of the Assembly. Other special visitors for short periods will be George Loft and Horace Alexander.

So again we ask ourselves as a long look is taken at the sessions, where do Friends fit into uniting nations of the world?

Surely we belong on the scene, closely aware of the issues to be met, and seeking, as always in the past, to find appropriate ways of presenting our concerns, sharing in discussions, and fearlessly stating our views to those who are in positions of influence and authority. This U.N. method of settling differences, righting wrongs, and establishing a better world for all, while still far from perfect, is basically congenial to the beliefs of Friends. It is only natural and appropriate, therefore, that we should have an active relationship to the growth of the United Nations organization.

Friends everywhere are following U.N. activities with keen attention, but our closest organizational link is the Quaker United Nations Program jointly sponsored by the American Friends Service Committee and the Friends World Committee, and administered by the A.F.S.C. Q.U.N.P. has its office in the Carnegie Endowment International Center at 345 East 46th Street, just across the street from the United Nations headquarters.

Its international staff keeps in touch with principal U.N. affairs, but is particularly concerned with those U.N. activities most closely related to our Quaker concerns, such as economic and social development, African affairs, and the complex issues relating to world disarmament.

3 Functions Cited

The Quaker U.N. Program his three central functions:

(1) It serves as a channel through which Friends' concerns may be passed on to U.N. staff members and delegates;

(2) It serves as a means by which Friends and United Nations agencies working in similar areas of human welfare may mutually benefit by sharing their experiences in the project field;

(3) And it serves as a means of interpreting what is happening at the United Nations to

Wurts Brothers Photo

A seminar session is under way at the Quaker United Nations Program house

Friends everywhere in the light of our special concerns. The third function is shared with the U.N. Observer of the Friends General Conference and, in a more general way, with all those individually concerned and informed Friends who are able to keep closely in touch with U.N. affairs and pass their knowledge on to others.

How are these three aims met? Resident members of the staff keep alert to the economic, political, and social aspects of the work of the United Nations. Since it would be impossible for any one individual to keep up on the complicated issues in each of these fields throughout the world, the director and his associates each take responsibility for covering specific areas.

Elmore Jackson, director of the program since 1948, has special areas of concentration in East-West relations, disarmament, and the problems of the Middle East and South Asia. Tartt Bell, on leave from the Secretaryship of the A.F.S.C. regional office at High Point, North Carolina, gives special attention to the problems of Africa and of economic development. Cecil Evans, a British Friend, an Oxford graduate, and formerly General-Secretary of the Canadian Friends Service Committee, concerns himself with social questions and with problems of the Far East.

Discussions Important

These staff members carry on discussions with delegates and members of the Secretariat in their offices, in the U.N. buildings, and at Quaker House, the pleasant home near the U.N. owned by the A.F.S.C. where small informal gatherings can be held in a relaxed atmosphere. Beth Jackson serves as hostess at Quaker House.

Frequently, before Quaker workers have gone out to undertake field projects, or after they have returned, they have come to visit the Q.U.N.P. to acquaint themselves with the work of the U.N. agencies in similar projects throughout the world.

Since Quakers have long been engaged in volunteer "assistance" projects in areas where they have seen a need, they may have insights and experience which can be of use on the much larger scale to which the U.N. agencies are now committed. An interchange of knowledge and experience can also vitalize the work which Friends are carrying on.

Through a continuing program of seminars, arrangements are made by the Quaker program for Friends and others from Friends' communities across the land to visit the United Nations, attend U.N. sessions, meet delegates, and be

Examples Can Indicate Effectiveness of Quaker Program

briefed both by U.N. officials and by members of the Q.U.N.P. staff, so that they may become more keenly aware of the vital role of the United Nations in the world today and of our role as Friends in relation to the U.N. Last year there were 27 seminars held, with about seven hundred persons attending.

A similar program of seminars will be held this year with the first group coming from California, the second from Des Moines, Iowa.

How can one evaluate the usefulness of the Quaker U.N. Program? It is impossible to measure results, but a few instances might be selected to give an indication of the kind of influence which may be traced in part to the work of the program.

Five years ago, Friends originated a suggestion that a commission of the U.N. be appointed to study the effects of atomic radiation. Various delegations were approached but nothing came of this suggestion during that year. The following year, the United States delegation proposed that such a commission be established.

A few years ago Friends were active in support of plans for the U.N. Special Fund which is now headed by Paul Hoffman. Friends have long urged the establishment of an International Development Association. Now, negotiations for this Association are being concluded by the World Bank.

In Geneva, Duncan Wood and others have followed, with great care, the nuclear testing negotiations. Along with the A.F.S.C., the F.C.N.L., the Friends Peace Committee in London, and the program in New York, Duncan has sought ways of surmounting the obstacles which stand in the way of nuclear test agreements. In the same manner, Elmore Jackson and others at the U.N., are seeking means of establishing more fruitful lines of approach in disarmament negotiations.

Another interesting result of Quaker concern is seen in the number of people who have attended American Friends Service Conferences for Diplomats. Increasingly these people are coming to the United Nations, either as members of their own countries' permanent delegations, or as members of General Assembly delegations. This provides an ever-widening group of people who have some general knowledge of Quaker interest and concerns.

One of the significant aspects of the present world situation is the confidence which has surrounded the new executive initiative which has been given to the Secretary-General of the United Nations. How far will Dag Hammarskjold's wisdom and diplomacy enable him to guide the nations through the complex problems now besetting their relationships? The answer to this question will be of intense interest in the months ahead.

LIVE IN LOVE (Cont. from p. 31)

take your part fearlessly in declaring his message and in witnessing to his power.

Remember the special opportunities for refreshment of spirit and for service which the first day of the week affords; use them faithfully as befits the friends of the Master whose name we bear. Seek to know an inward retirement even amid the activities of daily life. Make a quiet place in your daily life wherein you may learn the full meaning of prayer and the gladness of communion with your Heavenly Father. Be constant in the private reading of the Bible and other spiritually helpful writings. Gather daily in your families for united worship.

—The General Advices of the Society of Friends in Great Britain

ELECTION TIME — Some Questions to Ask About Candidates

- **Does he have a vision of a disarmed world under the law and the energy and ability to help bring it to pass?**
- **How much reliance will he be willing to place on the UN, thus helping it to grow in stature?**
- **How able is he to resist military pressure for larger budgets and an increasing voice in policy making?**
- **How much appreciation has he of the tremendous destructive power of nuclear weapons?**
- **How will he react when forced to respond quickly to situations which may appear extremely provocative?**
- **Does he have the ability to see beyond the cold war and infuse a spirit of cooperation and good-will toward all countries into U.S. foreign policy?**

—Washington Newsletter

Freedom of Religion In '60 Presidential Campaign

By Patrick Murphy Malin

Now that, as in 1928, the Democrats have nominated a Catholic and the Republicans a Quaker for the Presidency, the American Civil Liberties Union is asked with special frequency about the civil liberties involved. Many people may find useful the following brief statement:

The third clause of Article VI of the original body of the federal Constitution says: "The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath of Affirmation, to support this Constitution; but no religious Test shall ever be required as a qualification to any Office or public Trust under the United States." The beginning of the First Amendment says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

Thus, in ordinary language: 1) It would be unconstitutional formally to bar a Catholic or a Quaker —or a Baptist, a Jew, a Moslem, or an atheist—from becoming President, solely because of his religious, or non-religious, classification. 2) But it is not improper for voters to seek and consider information—including a particular candidate's own views—about the effect on governmental matters of organizational positions which his group may hold—for example, Quakers on the use of armed force, Catholics on the use of public funds for parochial schools.

—Reprinted with permission,
"Civil Liberties" magazine

Ruth Kilpack Joins Earlham Staff

Ruth Kilpack is the new administrative assistant to the President of Earlham College, taking the place formerly held by Margaret Beidler. She has been working with the College Program of the American Friends Service Committee for the past two years.

Her daughter Mary Ruth is a freshman at Wilmington College; Kathleen attends Scattergood School; and her son Kip is in 7th grade in Richmond.

A New Note of Optimism at Iowa Meeting

Iowa Yearly Meeting met in its ninety-eighth annual session at Oskaloosa, Iowa, on August 17-23, centered about the theme, "Building With Christ." In worship and business a fine spirit of unity and fellowship prevailed.

Guest minister was Errol T. Elliott, pastor of First Friends Meeting in Indianapolis. His messages were of particular benefit to the Yearly Meeting as he led us in helpful, Biblical insights of our Christian faith.

The committees gave not only a resume of their past year's work but challenged the sessions with forward-looking plans for the new year. The Christian Education Committee outlined a "Sunday School Standard Program" adaptable to every Meeting. The Young Friends Board reported substantial increase in the camping program at Quaker Heights. Further growth is anticipated in this vital segment of the Yearly Meeting. The Peace and Service Committee gave a keen appraisal of the present world scene and outlined definite concerns for us during the new year.

The Evangelistic and Church Extension Committee sounded a new note of optimism with the report of the new church at Fairfield, Iowa. The Meeting is growing, and the Yearly Meeting approved plans for immediate construction of a new church building. Mission fields of the Five Years Meeting were presented by the Missions Committee.

A panel of Stewardship Committee members presented the merits and methods of conducting an Every Member Canvass. Several churches in the Yearly Meeting have found the Every Member Canvass very beneficial.

Orval Cox concluded nine years of service to Iowa Yearly Meeting as General Superintendent. His final report and message were deeply appreciated as he called the Yearly Meeting to greater service and dedication in the coming years.

Wayne Allman, who has served as pastor of the Marshalltown Meeting for the last five years assumed the responsibilities of General Superintendent on Sept. 1.

Arthur Watson, president of William Penn College, gave the annual report of the college to the Yearly Meeting. Progress has been made and more is anticipated. Full accreditation with the North Central Association this past year means much to the continued growth of the college.

The Women's Missionary Union and the Quaker Men met with a great deal of enthusiasm as they considered their year of work and the new plans ahead. Wilbur Beeson was guest speaker at both of these meetings.

Sunday of Yearly Meeting was set aside as a day of worship. Wilbur Beeson brought the message to the special Missionary Youth Rally on that afternoon.

Bernard White, presiding Clerk, guided the sessions. The wisdom and leadership of the Holy Spirit was always sought and all Friends felt the liberty to participate. The sessions concluded with a note of optimism as the Yearly Meeting seeks with renewed effort to fulfill its place in the Kingdom of God.

—Duane Moon

BEGINNING A NEW SERIES

Quaker Forum

Christianity and Government - How Relevant Can They Be?

Editor's Note: This issue of QUAKER LIFE brings a new series to its readers. On these pages writers of the Society of Friends will be able to discuss what the editors hope are some of the basic areas of concern facing Quakers around the world today. It is hoped that the series will prove thought-provoking at the least and perhaps even go into those matters labeled "highly controversial." Again the editors feel it is in keeping with the concern of the Five Years Meeting that this "Quaker Forum" be thrown open to the questions of the day for consideration, study and decision on the part of Friends everywhere. Errol T. Elliott, chairman of the Editorial Council, has written the following introduction to the series which begins on the next page.

Friends must be ever on guard against assuming that they are unique in any aspect of their life. We are not truly unique in anything, so far as our spiritual and psychological processes are concerned. Friends have a tradition of mysticism, for instance; but the great mystics, with few exceptions, have not been Friends. Many of them pre-dated us. We believe in and practice collective thinking, disavowing decision by majority, but we are far from perfection in its fulfillment. There may well be other religious bodies who surpass us even in this.

Even so, our heritage of the Quaker business meeting has suggested a concept for the resolution of problems in committee meetings, in discussion groups or in literary exchange. This is a precious heritage. It is the very essence of peacemaking, whether between diverse groups or diverse ideas among persons. This concept assumes that no one has the full and final answer on the great issues that face us today and that if answers are forthcoming they will arrive by way of shared thought.

In this way to truth there is no victory for "sides," no triumph of battle line, for the battle line is the very antithesis of collective thought. The only victor that can possibly emerge is truth itself. If there is defeat it is defeat of persons who failed to achieve a higher level of thought. Indeed the most certain way to defeat is to aim at victory for one's side in a contest of ideas.

This view is certainly in line with the Christian tradition. "You shall know the truth and the truth shall make you free" sets clear the aim. "Seek and you shall find" sets the spirit and hope of search. In this way which Jesus suggested we shall come nearer to Him who said, "I am the truth." It is when we are truth-thirsty that the real victory is possible.

In such search there will always be error, else there would be no reason for the quest. In exposing our limited light we also expose a measure of darkness. That is why we must have patience with persons whom we believe to be wrong. In fact in the very expression of error truth sometimes becomes more obvious just as darkness gives sharpness to light.

In this quest for truth there is required a certain "turn of mind" — a particular pre-disposition toward problems and answers, a faith that goals of thought, though unseen are none-the-less real, and a patience to achieve them. This "turn of mind" is certainly no exclusive possession of Quakers, but the tradition of Friends from the early "seekers" to the present suggests it.

On this page which will appear regularly in Quaker Life we want to keep the objective of truth. Issues of today that are controversial, in the best sense of that word, and those topics which excite interest of readers will be lifted for our thought and discussion. We may not be able to print all correspondence that comes to our desk, but we shall try to be fair to concerned readers who write.

In the adjacent columns of this page is a topic to which we invite your attention. Discussion, we hope, will not be confined to this journal but will find its way into Meeting groups and elsewhere. Quaker Life joins with you and offers its particular kind of meeting place in the search for truth.

August 29, 1960 Errol T. Elliott

The Gospel Should Penetrate Every Phase of Endeavor

By D. Elton Trueblood

The question is one for which I am grateful. Therefore I wish to commend the editors for their selection of this point of interest. The only kind of religion which can hold our respect is one which is relevant to every aspect of human life. It is intrinsic to the gospel of Christ that it should finally penetrate every phase of honest endeavor, particularly business, education, recreation and government. What we must oppose is every kind of segregation, and the separation of religion into a special category, unrelated to common life, is segregation of the worst sort. A few points are now clear, as follows:

1. **Every Christian, who is allowed to vote, ought to vote.** There are some sects which oppose voting, but they can no longer make a valid defense of their position. The end result of their action is that, while they are personally trying to keep their consciences free from compromise, they are, in fact, making it easier for evil forces to prevail. If good men will not unite for action, we may be sure that the self-servers **will** unite.

2. **The Christian will choose between parties.** It is not good enough to try to achieve a pious neutrality in political matters, crying "A plague on both your houses." There are, of course, elements in both of the major parties which the sincere Christian deplores, but this will be true to the end of time, because we are dealing, not with angels, but with men and women, like ourselves, who are caught in the human predicament. The honest Christian will try to make a fair comparison of the probable outcome of competing platforms and competing personalities. The right action is always "the best available." If we see something which we do not like in one party we must, before we reject it, face honestly what the alternative is. It may be worse! Remember that the "abstract best" is often the enemy of the "concrete good."

3. **The Christian will refuse to make judgments about persons on the basis of gossip or propaganda.** It is most disquieting to find otherwise decent persons, including some Quakers, running down one or the other of the major

(Continued on next page)

Must Christian Principle Be Compromised in Government?

By T. Canby Jones

A recent letter in **The Christian Century** believes it both significant and necessary that both Richard Nixon and John Kennedy are only nominal members of their respective churches. The office of President of the United States, the writer continues, requires such compromises of principle that neither could be president were he devout in his faith.

The Bible pictures David, king of Israel, in spite of his sins, as a man after God's own heart. Is it impossible today for a truly godly man to succeed in American politics or be elected to high public office?

Judged by the standards of the Kingdom of God there is little to recommend either of our major political parties. The one preserves an admirable stress on individual responsibility, the other laudably seeks to be his brother's keeper. But both are corrupted by their treasonous and unchristian dependence on missiles and armaments, by their failure to implement platform promises and by compromise.

Government in the democratic form known to us is especially corrupted by compromise. No legislation would pass without "deals" and so-called "give and take." Senators and Congressmen do not long hold office unless they compromise sufficiently to please a majority of constituents.

Until recently Eisenhower had built up the impression both at home and abroad that his administration and policy were based on principles of justice, morality and truth. This impression was completely shattered by the revelation of our use of the U-2 spy plane for which there can be no Christian moral justification.

Are such compromises and abandonments of principle inevitable among those who govern?

But the American dream from its inception has been a Christian dream, a theocratic dream, founded on a belief in God's providence and all-encompassing government. God rules at all times and in all things. His government impinges on, breaks into, and alters the governments of men.

Therefore, if those who govern be men

(Continued on next page)

THE GOSPEL (Cont. from p. 37)

candidates in a malicious manner, wholly without evidence. The question to put to this situation is, "What would I want for myself if I were in the position of the public man?" Most political gossip would be ended by a serious facing of this question. We hear, for example, people saying that John Kennedy is subservient to the Catholic hierarchy, **without** examining the evidence for this statement. On the other hand, we find people saying Richard Nixon's strong stand on Civil Rights comes not from his Quaker conscience, but from consideration of expediency, yet they admit, under questioning, that they have no factual basis for this unkind judgment. Whatever else a Christian is, he is one who is careful about the reputations of others. It is at least required of him that he be **just** and that he also be **loving.** This is one of the clearest points of contact between Christianity and Government, but it is also one at which we see our most conspicuous failures.

4. **The Christian will be greatly concerned with peace.** There are many forces leading to the promotion of peace, but the Christian faith, when it understands itself, is always bound to be one of the strongest of these. This does not mean that a Christian holds that mere peace, in the sense of the absence of war, is the highest ideal. We must also, if we follow Christ, be concerned with justice and with the welfare of the innocent. God, we believe, requires both love and justice.

The contemporary Christian is concerned with promoting these policies which are most likely to prevent wholesale war. Obviously, we cannot know, in our finitude, exactly what the most productive policies are, but it is reasonable to suppose that some policies are better, in this regard, than others.

Which policy, we must ask, is most likely to stop the kind of aggression which would lead almost inevitably to war? In Christ's words, it will necessarily be one in which we are not only harmless as doves, but also wise as serpents. Peace will not be made by the sentimental or the naive. Peace will come, if at all, by hard work on many levels through many years. Providing we are willing to face the truth, the people of whom we should be most fearful are those who simplify the issues as though they were easy. We do not know much, but we at least know that the simple answers are false ones, because the problems are themselves complex. We seek, therefore, a leadership that is not only kind, but also experienced and wise.

MUST CHRISTIAN (Cont. from p. 37)

committed to His covenant, His commandments and His will, He will through them upgrade the process of compromise and prevent the abandonment of principle. By their faithfulness He will embody His divine law in the laws of the land.

We know by experience that ethical decisions are emergency decisions in which we find it difficult to apply predetermined moral precepts. But to those committed to Him and called according to His purpose He makes known His will even in the chill of compromise.

Our Puritan and Quaker forefathers came to this land to establish a likeness of God's kingdom, a holy experiment in government. For them political activity was an essential part of the Lord's work. Shall we deny the truth of their heavenly vision by our refusal to participate?

The bitter irony of only nominally Christian presidential candidates, the specter of degrading compromise in government, the curse of an uncommitted nation can only be wiped out by the entrance of committed Christians into politics and government to act as instruments of His redemptive will.

COMING EVENTS

For Your Attention

October 15-16—African Orientation Weekend conference, Friends World Committee representatives to Kenya in 1961; at Quaker Hill, Richmond, Ind.

October 17-18—Called Monthly Meetings for rededication to Peace.

October 17-19—Five Years Meeting Young Friends Seminar to the United Nations, New York.

October 26-29 — Executive Council, Five Years Meeting of Friends, Richmond, Indiana.

November 5—Disarmament Study Conference at West Richmond Meetinghouse, Richmond, Ind.; Indiana, Western, Wilmington Peace Committees.

November 21-23—Second Five Years Meeting Young Friends Seminar at the United Nations.

November 12-14—Quaker Peace Pilgrimage to Washington.

Five Years Meeting Spirt In Evidence at Wilmington

Wilmington Yearly Meeting was held August 18-22 with good attendance on the beautiful campus of Wilmington College. Friends came together with hope that something of the spirit of the Five Years Meeting might be manifest throughout the week. Lewis Hoskins set the standard with the opening message on "The Choice is Always Ours." The meeting was enriched by morning devotional groups, and by 19 registered Friends from other Yearly Meetings, both home and foreign.

There was encouragement in business deliberations as an effort was made to arrive at a meeting of minds. Friends were reminded of the need for deeper spiritual life in local meetings, for developing skills for work undertaken, for more information, more attention to Friends methods of conducting business, making appointments, and for stewardship. Friends were aware, in this time of crisis in our Society and in the world, of the great potential and unusual opportunities that are ours through the power of God. At times since 1908 fraternal delegates have been exchanged with Indiana Yearly Meeting-General Conference. This year much strength was given by a day of joint sessions, morning and dinner at Waynesville, with afternoon and evening sessions at Wilmington when the Peace and Social Order Committees were in charge. They presented a carefully-planned program, considering urgent appeals, the Quaker message to a divided world, concerns from the Peace Board of the Five Years Meeting, the A.F.S.C., F.C.N.L., World Committee and a stirring challenge by Samuel Levering urging us to live our peace testimony. A Peace Resolution was adopted and statements issued for the abolition of capital punishment.

Much consideration was given to education in Meetings, Friendsville Academy, and in Wilmington College. Special appreciation was given to Brooke Morgan, acting president, for his excellent service, and a message of hearty welcome was sent to James Read, president-elect of Wilmington College.

Much interest was shown in missionary work, with Fred and Inez Reeve and Filemona Indire and family of Kenya portraying vividly the opportunities in Africa. The Sunday worship was held at Quaker Knoll, the Yearly Meeting camp, and it was fitting and encourag-

(Continued on next page)

Dual Quaker Ministry Is Theme

The dual nature of the Quaker ministry was a major theme of the 140th session of Indiana Yearly Meeting held August 12-18 at Earlham College, Richmond, Indiana. Elton Trueblood, Clerk, emphasized Friends' belief that all men and women in Christ's cause are ministers, that both ministerial leaders and consecrated laymen are needed. Kenneth Pickering, newly-appointed General Superintendent, reminded Friends that the strength of Quakerism rests in the spirituality of its laymen.

The sessions were marked by free and deeply concerned discussion. A newly created Social Order Committee was given responsibilities in human relations and economic welfare. A resolution favoring the abolition of capital punishment was directed to be sent to the Governor of Indiana and to the State Assembly.

The Meeting reaffirmed its support of the humanitarian work of the American Friends Service Committee and recorded its appreciation of the A.F.S.C. Board's intention to undertake a full study of the Committee's functions, personnel, and methods used in its Peace Education program.

Deep thankfulness was expressed for the outstanding work of White's Institute in the building of useful citizens. Of especial interest in the report of Earlham College was the contract with the International Cooperation Administration which provides federal funds for a high school and a teacher training school in Kenya under the sponsorship of Earlham. The Meeting asked President Landrum Bolling, who was soon to leave for an official visit in Kenya, to be a living epistle to East Africa Yearly Meeting. Gratifying progress was reported in the establishment of the Earlham School of Religion for the training of ministers and lay workers. A descriptive booklet is available on request.

Dr. Wilbur Beeson, who has given valuable service to Africa, urged Friends to work fast so that, if Kenya achieves independence and Friends have to withdraw, qualified native leaders and a new, well-equipped hospital will be ready to carry on. A collection for the hospital fund amounted to over $708.

—Ruby Davis

For Friendly Meditation

By Glenn A. Reece

A Mission With Concern and Compulsion

A specific sense of mission, prompted by deep concern and accompanied by **inner** compulsion, is in strong evidence among Friends of the Five Years Meeting. It found emphasis and strength when the Executive Council charged the Study Commission a year ago to consider our mission as Friends. During the workshop last February, under the commission's care, strong concern developed for a nationwide **Spiritual Mission to Friends.**

The Executive Council received and approved the recommendation of the commission to carry out the mission "as ways and means are secured" and recommended it accordingly to the Five Years Meeting. After careful consideration and favorable action by the representatives, this was approved by the Five Years Meeting in session.

The Representative Body named a special Mission Committee, composed principally of Yearly Meeting Secretaries and Superintendents, to confer on the best plans for fulfilling this mission. The representatives concluded that the task of guiding the Mission should rest with the new Executive Committee and the Five Years Meeting staff.

The February workshop set forth the Mission in these terms: "A large group of Friends enlisted to visit in their own and other Yearly Meetings for shorter or longer periods. These Friends might travel alone or with others, speaking about experiencing a communion with God or silently and personally extending His love through friendly concern and visit. As a secondary value of the visit, it is hoped that Friends with knowledge in special areas of Friends Christian efforts and work of the Five Years Meeting in peace, missions, and Christian nurture, might share this knowledge but always and foremost it is the spiritual life which would be stressed."

Visitation Is Vital Step

Although there are other phases of the Mission to be developed, such as, literature, conferences, etc., the **two initial** and **vital steps** have to do with **visitation.** These two steps are: (1) Visitation within each Yearly Meeting by its own membership and under the care of the Yearly Meeting Secretary or Superintendent. This is to follow, as promptly as possible, the Five Years Meeting sessions. (2) Inter-Yearly Meeting visitation with several concerned Friends from each Yearly Meeting being carefully chosen to go with a deep sense of mission into other Yearly Meetings.

It is our hope that each group of Yearly Meeting visitors will prepare for all visitation with a day of prayer, meditation and sharing together, bringing for this day a Five Years Meeting staff person, wherever possible.

Since no budget funds are available to meet travel costs of the inter-Yearly Meeting mission, three possibilities are suggested: (1) Some Friends may choose to care for their own expenses; (2) Some local (or quarterly) meetings may wish to take a voluntary offering toward expenses of those coming to them; (3) Some individual members may wish to share by sending a contribution to the Five Years Meeting Treasurer, designated for the Spiritual Mission Travel Fund.

Some Friends may feel concern to dedicate their vacation time to this cause. Deeply dedicated Friends with a clear sense of mission could make this effort our great spiritual thrust of this decade.

—Glenn A. Reece

FIVE YEARS MEETING (Cont. from p. 39)

ing for Young Friends to have the afternoon program. Several committees emphasized the belief that camps for different age groups are valuable. The 79 boys and girls enrolled in Junior Yearly Meeting had a profitable week together.

The Epistle Committee presented an effective digest of Epistles.

The Meeting was served by C. Vincent Fairley, clerk, Helen Wood, recording clerk, Elizabeth Ellis, reading clerk, Howard Yates, announcing clerk, and Robert Rumsey, executive secretary, all of whom were continued for another year.

The sessions closed with 151 women attending the Women's Banquet in the College dining room and 90 men the barbecue at Quaker Knoll.

—M. Elsie McCoy

Two Publications Mark Addams Centennial

SEPTEMBER 6 marked the 100th anniversary of the birth of Jane Addams. Jane Addams, along with Thoreau and Edison, will be given special consideration in this year's Hall of Fame elections. To celebrate the Centennial a new edition of "Peace and Bread," written by the great Hull House founder 40 years ago, has been published.

A brand new book "Jane Addams —A Centennial Reader" was published in early September. This is an anthology of her writings and speeches.

Of the "Centennial Reader" May Mather Jones has written, "I can only urge you to buy, beg or borrow a copy in this Jane Addams Centenary Year, organized by the Women's International League for Peace and Freedom, of which Jane Addams was founder and president until her death.

"This book should revive your perhaps dimmed impressions of her wonderful life, which well merited her award of the Nobel Peace Prize. 'The Reader' should inspire us to strive and continue her unfinished work for peace, social welfare and the elimination of poverty and hunger."

About a century ago John Ruskin made this accusation of women: "There is not a war in the world . . . but you women are answerable for it, not in that you have provoked, but that you have not hindered." **Peace And Bread In Time Of War** is an answer to that challenge. It tells of the first concerted effort of the women of the world to end war.

To The Hague in April 1915 for the First International Congress of Women came women from 12 countries, some of them from countries fighting the war, to protest against its continuance and to formulate a plan to prevent any war in the future. This book continues the story of women's work for peace until three years after the war.

Jane Addams

Through all its pages runs the underlying truth that only human compassion fulfilling the behest, "If thine enemy hunger, feed him," can rid the world of war.

Jane Addams made clear her special trust in two parts of the human family: women and workers. When she spoke across the country for food conservation and relief funds for the starving millions in Europe, she felt that the pity of women for suffering children might cause such a tide of human sympathy as could lay new foundations for international unity.

Many workers in the cosmopolitan life around Hull House, in which trade unions, denied haven elsewhere, had warm welcome for the organizing meetings, became friends with its head. Jane Addams' appreciation of the common man, the foundation of true democracy, led her to appeal to Washington before the U.S. entered the war for a referendum on the question, and immediately after, to ask again for an appeal to the people before passage of a law for military conscription.

Our age, like that shown so honestly in **Peace And Bread,** is at a crisis. The author, excoriated as coward and traitor during the First World War, later awarded the Nobel Peace Prize and now honored as one of the greatest Americans, tells us much to prevent the unending continuance of the cold war, or its bursting through error or anger into a hot one that could annihilate the human race. We read that wise thinkers of an earlier generation saw the need for substituting law for war, of establishing a world government for the welfare of every nation, and of reducing all armaments to an international police force.

For one and one-half years our experts have been working to discover a scientifically-reliable method of banning tests of nuclear weapons. Ambassadors of three major powers are engaged in cautious maneuvers toward a safe process of disarmament.

The methods we seek are control, inspection and detection of violations of agreements.

Peace and Bread makes clear—so that he who runs may read—that the only honorable and safe method is not one dictated by fear or distrust, but devised by the widest knowledge and the purest intelligence within the beneficent boundaries of faith and human compassion.

—Margaret E. Dungan

"Peace and Bread in Time of War," by Jane Addams, 1960 reedition, paper bound, $1.25, W.I.L., 2006 Walnut St., Philadelphia 3, Pa.

"Jane Addams — A Centennial Reader," an anthology. Macmillan, $6.00.

Both books may be ordered from the Friends Book & Supply House, 101 Quaker Hill Drive, Richmond, Ind.

Disarmament Study Set for November 5

Sponsored by the Peace and Social Concerns Committees of Indiana, Western and Wilmington Yearly Meetings, a conference opens with registration at 9:30 a.m. on November 5 at the West Richmond Friends Meetinghouse in Richmond.

"Affirming Our Quaker Peace Witness" will be spoken to in the opening address at 10 by Richard Newby, chairman of Indiana Yearly Meeting Peace Committee. At 10:30 Raymond Wilson and Edward Snyder will discuss "Politics of Disarmament." "Economics of Disarmament" will be the topic at the 1:30 meeting, led again by Raymond Wilson and Edward Snyder.

A panel discussion—"Where Do We Go From Here?"—will be presented by William Fuson and Lewis Hoskins of the Earlham College staff; Warren Griffiths of Wilmington College; Milton Hadley; Edward Snyder and Raymond Wilson; and Irving Morrissett, professor at Purdue University.

A $1.00 registration fee is asked. Attenders are to bring a sack lunch,

Basis of Pacifist Witness Studied

By Douglas V. Steere

I have recently spent five days as a member of the Puidoux III Theological Conference, held at Bievres near Paris during August. Two previous conferences had been sponsored by the Historic Peace Churches and the International Fellowship of Reconciliation to:

1. hammer out a fresh theological basis for the Christian pacifist witness;
2. do it in a European climate with European thinkers in the overwhelming majority; and
3. develop a special concern for the growing number of German Confessional Churchmen who have wanted to have an encounter with the thinking of the Historic Peace Conference from which they have felt cut off since the period of the Reformation.

This 1960 meeting was attended by some 80 persons, and, while the Germans were in the substantial majority, it was marked by the presence of some ten Eastern Churchmen from Russia, Estonia, Latvia and especially from Czechoslovakia, with Germans from both East and West.

The papers of the conference were prepared with a good deal of care and are published with the discussions following them. These are building up a body of material that should prove invaluable in the formulation of a theological basis for Christian pacifism which will compel the Christian church to examine itself afresh on this issue.

The three men whose papers provoked the most discussions were those of Warren Groff, a young Church of the Brethren theological professor from Chicago's Bethany Seminary; John Yoder, a Mennonite professor at Goshen College in Elkhart, Indiana, who is scarcely thirty years old; and Ernst Wolf, Professor of Systematic Theology at Goettingen. They were all focused more or less on Romans 13, verses 1-7, in an attempt to see whether the traditional Pauline injunction to obey the authorities that God has placed over us is really definitive in the matter of Christians therefore being obliged to kill when ordered to do so by the state.

The papers dealt with the issue of the Christian and the state. In the discussions it was fascinating to see how the particular situation of the speaker's country sharpened for him certain facets of this problem. The German Lutherans, for example, have been be-deviled by the Lutheran "two realms" doctrine that a man may be a Christian in his personal and private relations, but that when it comes to public issues, he must obey the state and the "Obrigkeit" under whom he has been placed.

Found A Tonic

The type of churchmen from Germany who were at this gathering—and they so outnumbered the others that German was the principal language used—found in their resistance to the Hitler regime during the "Confessional" Church's bold young days a tonic needed to rethink this whole notion.

On the issue of conscription and the state preparing for atomic war, they have been stirred to ask the Historic Peace Churches how they can live in the world as Christians and yet defy the state on this issue of disobeying the orders to kill which are involved in the military, especially killing on the scale now contemplated.

Both Wolf and Yoder were from very different standpoints trying to "de-ontologize" the state and its authority over the Christian and to make its claim always relative. Wolf was equally devastating in trying to remove any rule or law or code from having more than a relative or assisting status in the confrontation with Christ in the Gospel.

All Absolutes Gone

In the end, Wolf left a Christian deprived of all absolutes in a situation where he has been freed of his egocentric possession, where he has tried to be God, by the act of Christ, but is required to face "responsibly" the concrete situations in which he stands and can get nothing but auxiliary help from the Gospel, the Ten Commandments or Christ's example.

Groff, the Brethren theologian, sought to build a structural constancy in what is required of the redeemed man out of a tracing of the covenant relation between God and man, the Sixth Commandment - "Thou Shalt Not Kill," into its interiorization but continuation in Jesus and in the Holy Spirit. He was at one with the others in denying that this gave to men any pre-formulated pattern in the alternatives which they are compelled to find if they will not kill.

Yoder sought to dissolve the case for the Just War; for either a theocratic state or a capitulation to a dualistic view of the state; and for some rational view which laid some set principle of reason as a norm and judged the state's legitimacy according to that norm.

His final position was, as Wolf's, a denial that the state is more than a relative order, but there is only one kingdom revealed by Christ and those who were called into this kingdom must live in it, even though they have no ready answers, only relative ones, for the matter of the housekeeping arrangements of this earth.

Followed Themes

The rest of the conference swept around these themes. There were moving accounts of the Christian life which can alone challenge the Communist brother. There was a telling story of the tragedy of Algeria and France's slow realization that if she could not settle this fairly, her culture, of which she feels so deeply proud, is shown to be a luxurious fraud. There was the story of Southern Africa and the Christian inability to extricate itself from its hideous prejudices. There was further material for self-examination in a brilliant expose of the inside story of the Crusades and what this has done to destroy a Christian witness to Islam for all of these countries.

The four Quakers who were present—Richard Ullmann, Colin Fawcett, Carl Herman and myself felt that to be present in this tough wrestling with the ultimate issues in theology which bear on this

problem of personal disarmament was more than worthwhile.

I think we also felt afresh what Robert Barclay must have meant when he said that this peace testimony, if we really took it all the way, was the most difficult of all of the Quaker testimonies. For if done, it lays the knife at so much in the natural man that is forever going undercover again.

If these Puidoux gatherings can produce for us a fresh literature which can reopen this issue for the continental as for our own Christian groups, they could be an instrument of no small significance in the shaping of our time.

Rinard Receives Theology Degree

Glen Rinard, pastor of the Newberg, Oregon, Friends Church, received the Master of Arts Degree in Theology from Winona Lake School of Theology at Winona Lake, Indiana, on July 29.

Pilgrimage Dates Set for November

The Committee for the Quaker Peace Witness has postponed the **Quaker Pilgrimage to Washington and the United Nations** from late October to **November 12 to 14th.** The earlier dates were announced in the "Minute of Concern for Witness and Rededication to the Peace Testimony of the Religious Society of Friends."

The special meeting to be held Oct. 15 to 17 by local meetings for individual rededication, signing of the personal affirmation of peace and preparation for the Pilgrimage in November will proceed as planned.

The Committee is anxious to keep our public witness above politics and feels that a calmer atmosphere will prevail after the election. With numerous names already in hand and widespread enthusiasm for the project, a genuine showing is anticipated for the Pilgrimage.

Concerned Friends may obtain the schedule and information about housing and arrangements by writing Committee for the Quaker Peace Witness, 245 Second St., N.E., Washington 2, D.C.

Quaker Campus Life

News from Our Friends Schools and Colleges

A picture taken last spring shows Prince Edward County students in a group singing at Scattergood School near West Branch, Ia.

Pioneers of a new sort are Josephine Adkins and Joseph Wiley, former students in Prince Edward Co., Virginia, recently transplanted to **Scattergood School.** The Prince Edward County public schools were closed in June, 1959, when faced with a court order to integrate. Now white children in that county may receive only an expensive private school education; Negro children will receive no education at all unless they find it away from home.

Last winter, at the request of the American Friends Service Committee, the students, the faculty and school committee of Scattergood School raised funds making it possible for two students, Josie and Joe, to join the Scattergood student body in the early spring. They have returned this fall, Josie as a junior and Joe as a sophomore. Both young people contribute greatly to school life, Josie with her vivacity and her singing ability; Joe with his quiet humor and his interest in mechanics.

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A significant change in the leadership of **George Fox College,** Newberg, Oregon, has taken place as three appointments became effective recently. Dr. Philip S. Clapp, who is dean at Cascade College where he will continue on part time, becomes dean of the faculty at George Fox.

Harvey J. Campbell, a former assistant to the president of William Penn College, Oskaloosa, Iowa, who joined the faculty of George Fox College two years ago, now becomes its dean of administration.

Kenneth M. Williams, who has been a member of the board of trustees and has been a staff member since 1955, now becomes dean of students.

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Chemistry students in 75 high schools and several colleges are approaching their subject through a new method developed by college and high school chemists and sponsored by the National Science Foundation. Dr. Laurence Strong, **Earlham College** professor of chemistry, heads the "Chemical Bond Approach" project, which subjects the beginning chemistry students to ideas rather than isolated facts.

Basis for the course is the idea that the manner in which atoms are bonded together is an important factor in determining the chemical qualities of a given substance. A recent $215,000 National Science Foundation grant, added to earlier grants brings the total contribution by the Foundation to Earlham College to $505,000.

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Acting President of **Wilmington College,** Wilmington, Ohio, reported to sessions of that Yearly Meeting that "The past year has been a good one, with our financial account in the black." Brooke Morgan was given genuine expressions of appreciation for his service as acting president, terminated on Oct. 1.

The new president of Wilmington College is James M. Read, a Friend of Gwynedd, Pa.

Our Meeting: Is It a Christian Fellowship That Changes Lives?

"Our meeting is a fellowship, a team, a family. We are held together by our relationship to the Master and by our common tasks for Him."

The above is adapted from a church bulletin. Does it fit **our** Meeting, **our** planning, and **our** commitment as we look to the year ahead? It is good practice, annually, to check up on our condition and our work and then to chart our course for the coming year. Perhaps the following check-list, though not complete, will stimulate thought for local committees as they examine their programs and plan their major emphasis for the year.

Several yearly meetings, as well as the Five Years Meeting, have chosen "The Vitality of the Local Meeting" as a major goal. Suppose we, therefore, in each of our meetings examine our spiritual life in terms of the **quality of our fellowship!**

Vitality Through Worshipping

Is our Meeting a fellowship? A Christian fellowship that changes lives? How does it look, really, when we evaluate the quality of our activity in light of the purpose of the Living Church—the fellowship of Christ's disciples?

Is it evident to strangers, and to neighbors, that ours is such a warm fellowship and that we are humbly seeking to be **taught by the Spirit of Christ?** Do we plan and work and pray for this? Is it clear from our lives that "The spirit of man is the candle of the Lord" and that Christ is the Light of the World, ready to light the candle in every man?

Do we **welcome into our fellowship** those who love and trust Christ, agree to follow Him, and commit themselves to work for His Kingdom, in and through our fellowship?

Do we cultivate a fellowship of **spiritual worship?** Are we "regular and punctual" in attendance, according to our Discipline?

Do we "Come with heart and mind prepared for communion with God and fellowship with one another"? Do we worship in obedience to God's will for us, rather than seeking His help in carrying out our own purposes?

Do we make it evident that the Quaker meeting for worship when "centered down" in the Eternal Spirit is **experiencing communion?** Does our fellowship, "in worship and in business" **make Christ winsome** to others? Does His success in making us mature Christians attract and invite others to Him?

Vigor Through Sharing

Do we study to serve the Lord will all our faculties? To understand, to interpret, to personify the transforming power of God's love and grace? Do we remember that neither piety nor social concerns excuse slovenly work?

Do we teach with reverence for Truth; and reverence for life and for persons?

Do we enjoy a widening fellowship of loving service? Are we found working, studying, planning, and praying for the world-wide success of God's Kingdom? Have we taken for **our** text the last promise and commission of Jesus (in Acts 1:8) ". . . You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses . . . to the ends of the earth"?

Do we have a joyful fellowship of sharing at the heart of all our ministry—in the meeting and in its outreach? Do we experience spiritual growth through **sacramental giving?** Is there a sense of added joy in **doing together** the ministries of the meeting?

Insight Through Caring

Do we go out from our meeting to **carry Christ's ministry** to the lonely, to the perplexed, to those who have not found The Way? Do we reach out in understanding love and goodwill to all of God's children whom Christ loves? Do we validate the Quaker-Christian claim of being "leaven" in the world?

Does our meeting reveal to our youth the adequacy of Christ for these times?

Does our meeting do its part in helping equip our country with informed and sensitized consciences?

Growth Through Working

Do we seek the vigor that comes to a **growing** fellowship—growing in the experience of God's rule in our lives and in our meeting?

Do we seek to restore active concern and vigor to our departments of work? Is our Ministry and Counsel alert to its role and active in deepening the spiritual life of the entire meeting? Is all the meeting active in support of a vigorous program of Christian nurture and education?

Do we volunteer for regular work, or respond when invited—serving the Lord acceptably?

Do we in our actions and in our conversation lend dignity and challenge to full-time Christian service? And do we encourage our young people to remember that they are "called" first to live Christian lives and then to seek careers that will be open avenues of service to God?

Perhaps we can say a year from now with more assurance, validity, and enthusiasm "Our meeting is a fellowship, a team held together by our relationship to the Master"; and we know experimentally that the Gospel of Christ is adequate for the whole man—mind, body, and spirit—and for men everywhere in all their human relationships.

Blanshards Go On A.F.S.C. Program

As its first international affairs representative to West Africa, Paul Blanshard Jr. of Philadelphia, Pa., has been appointed by the American Friends Service Committee for a two-year assignment which began in September. The new program, centered in Nigeria, will enable Blanshard to study current trends in the emerging nations of West Africa.

A member of the Chestnut Hill Friends Meeting, Paul Blanshard has been radio-television director for the University of Pennsylvania.

Word has been received of the death on September 10th of Gladys Jones at her home near Hectors River, Jamaica. Details will appear next month.

North Carolina Studies "Spiritual Testimonies"

Quakers in North Carolina have been coming together in annual sessions since 1698. During this time external circumstances have changed greatly, but much has remained constant. Spiritual concerns arising out of the depths of Quaker worship are still the result of personal communion with the Living Christ in our midst.

In the opening session, Samuel R. Levering spoke on "Our Spiritual Testimonies." In the worship-discussion periods each morning, Milton Hadley led Friends into a fuller consideration of this theme.

Perhaps most outstanding were the evening addresses. Very few times, if ever, in recent years have we been favored with prophetic messages of comparable depth and power. On Monday evening, Howard Wilkinson, Chaplain to Duke University, brought a message on the subject, "Let Us Face the Facts." He pointed out the spiritual ministry which Friends should give.

On three evenings, Charles A. Wells, author, writer, lecturer and editor of "Between the Lines," spoke to us on world affairs as interpreted from Friends moral-spiritual viewpoint.

Duane Moon of Oskaloosa, Iowa, led in the devotional half-hours, bringing Friends the warmth and depth of his spiritual insights.

Four young ministers were recorded—Louis Winslow of Belvidere, Thomas Butt of the Bethesda Meeting near Dunn, Kenneth Wood of Pilot Mountain and Pine Hill, and Larry Emerson of the Oak Hill Meeting in High Point.

One half-day was given to reporting the recent Five Years Meeting. Numerous Friends spoke briefly, endeavoring to bring to local Friends something of the new spirit of life and enthusiasm which is evident in our larger work. Plans were made for organizing a visitation program which will send teams of visitors into each of the local meetings to carry the message and mission of our United Services.

Friends were especially delighted to have in attendance Leah Lung'aho from East Africa. The North Carolina U.S.F.W. was responsibile for bringing this visiting Friend to our country.

Among the significant actions taken at the 263rd annual session of North Carolina Yearly Meeting was the appointment of a carefully-chosen Study Commission to "study the race problem on both the local and world levels, and to seek to ascertain more fully the mind of Christ for the Society of Friends in our day."

—Seth B. Hinshaw

Courage, Vision Are Much Needed

The two Baltimore Yearly Meetings met for their 289th annual sessions at Westminster, Maryland, August 5-10.

The Carey Memorial Lecture on "Leadership of the Holy Spirit Today" by Wilfrid E. Littleboy of London Yearly Meeting set the tone. It is God's own Spirit that meets us in all the circumstances of life and leads us, if we are willing, to a sharing in the fulfillment of His purposes.

In separate sessions the Homewood and Stony Run groups considered business and concerns relating particularly to each Yearly Meeting. Joint committees and Friends' organizational reports, inspirational addresses and panels were presented, Five Years Meeting and Friends General Conference sessions were reviewed, discussions, group worship and meditation held, Junior Yearly Meeting and Young Friends met, and a joint epistle was issued—all in joint sessions.

The reports of children's and young people's groups, their study and outreach, inspired us all: blackboards and sewing kits made, money collected for blankets for Algerian refugees, a work day at Camp Catoctin and care for the youngest children freeing parents to attend sessions.

Sandy Spring Friends School plans to open in September 1961. Preparation was made for representation at the Friends World Committee meeting in Kaimosi in 1961. Clerks chosen for next year were Elizabeth E. Haviland, Robert L. Broadbent, Emmet M. Frazer and Arthur W. Silver.

Friends from Canada, East Africa, England and Japan and visitors from other American Yearly Meetings heightened our awareness of the need for reaffirming our spiritual dedication and our testimonies for peace, education, inter-visitation and social concerns in widening horizons.

We were faced with the challenge of Africa and of African students in our midst. We felt the urgency of need for wholehearted rededication in the peace tercentenary in October and continued effort thereafter.

God has a purpose for us and we rise to our finest hour when we uphold our principles and face forward, applying them in new, fresh ways with courage and vision.

—Lois S. Vaught

Life Spans Story of Friends

The Chavakali High School, the first rural day high school in Kenya stands upon land that was given by Yohana Amugune from his farm. The nearby primary school, intermediate school and meetinghouse are also built on land contributed by this African Friend, who had a deep conviction that the church and the school must work hand in hand for the enlightenment and advancement of his people.

On July 20, Yohana Amugune went to his rest at 81 years of age. His was a rich and full life which was in large part the story of Friends in East Africa. Few people have seen so many changes and indeed few Friends have helped so much to change the life of their community as he.

Friends and neighbors accompanied by people from all over the northern section of the province gathered to pay their respects to Yohana as he was laid to rest at Chavakali, on Sunday, July 24. The crowd at the funeral and in the area surrounding the home, on the road and even down to the market three quarters of a mile away has been estimated at more than 7,000 people. Christians of various denominations came. Pagans of many tribes were present to pay homage to the work and character of this man.

As groups of people from various meetings arrived, they came singing the hymns of comfort and joy of the church. A time of prayer was led by Daudi Lung'aho, the first person to become a faithful member of Friends in East Africa. As is the custom, members of the family were given opportunity to speak. One of the sons, Isaya Sagala, spoke with feeling of the father's loving care of his invalid wife, who has been bedridden for many years.

A history of Yohana's life, compiled by the old men of the area, was read by Joeli Litu. Herbert Kimball gave the funeral message based on John 11:25; Psalms 23; and Romans 8. The service concluded by hymns and prayer and Yohana was buried under a large fig tree near his home.

The following is his life history as compiled by the older men of the Maragoli area:

Life Story Told

When he was 23, Yohana Amugune started to work as cook at Vigina in South Maragoli for Kamadi, who was the local chief under Paramount Chief Mumia in the year 1903. He worked for eight months and then went to Kaimosi to work as houseboy for Emory Rees in 1904. There he began to study the Gospel, to write, and to see the strange customs of the Europeans.

In 1906 Yohana went to Vihiga with Emory Rees to start the new Friends Mission station there. There he accepted the light and life of Christ. In 1908 he consented to start a new meeting at Mbale, four miles north of Vihiga and to help translate the Bible into the Luragoli language.

In 1911 Yohana started a bush school at Mbale to teach reading, writing and arithmetic. In 1912 he moved on to Chavakali and started a meeting and a school there, as both he and Bwana Rees believed the church should be accompanied by the school. The meetinghouse was built on his farm. After this he went to establish work at Kigama, and then he began the work at Viyalo.

Some of the time he traveled by bicycle but most of the time he walked.

Conscripted in 1914, he returned two years later and in a short while he took up again his work of starting meetings and schools.

In 1917 he was asked by Emory Rees to become Clerk of the Vihiga Monthly Meeting. In 1921, when the Chavakali Meeting was set off from Vihiga, he became Clerk of the new meeting. It was then that Joeli Litu began to help in the translation of the Bible at Vihiga. At this time Yohana was going regularly to four meetings, Kigama, Mbale, Viyalo and Chavakali.

Active To The End

In 1932 the Quarterly Meeting was started at Chavakali. Members from the North and South Maragoli areas, Isukha and Idakho met there. Yohana was a strong preacher, teacher and leader in the change from the old beliefs and customs. Even at the end he was still a traveling preacher and it was while doing this work that he died in Kampala, Uganda.

Together with other Christians he helped many people to leave harmful and evil beliefs and ways. He was the first to be appointed on the Local Council in this area in 1924. He was the first to study new methods of agriculture and to plant corn. He helped develop trading and shopkeeping. He was the first to wear clothes, the first to ride a bicycle, the first to drive an automobile, the first to build a brick house, the first to help build a road.

He strengthened women in the faith so that they were delivered

from old superstitions. For example, they were enabled to eat chicken and eggs. (In the old tribal customs, it was believed that if a woman ate either chicken or eggs she would be barren.) He was the first to write the book of Proverbs in the Luragoli language. From his farm he gave land for the Chavakali meetinghouse and for the Chavakali Primary, Intermediate and Secondary Schools.

In all his adult years he was a preacher, a strong leader of Friends in East Africa. All his friends and neighbors are indebted to him for the light and strength with which he stood.

Born in 1879 and married in 1909, he had 13 children. Four sons and two daughters remain. His wife, Rebecca, also remains.

—Matayo Esendi, Clerk
Mbale Quarterly Meeting

Eldest, Youngest Missionaries

The eldest and the youngest of the Quaker missionaries in Jamaica, West Indies. Mary E. White celebrated her ninety-sixth birthday, September 6. Though retired, she

is as keenly interested in the work of Friends as ever. In respect and affection she is called "Aunt Mary" by a host of friends in the island.

Karla Annette Wagoner, born in Jamaica, is entitled to one candle on her birthday cake, October 4. She is the daughter of William and Joyce Wagoner, pastors of the meetings at Seaside, Amity Hall and Top Moro.

Out-Station Provides Service

Arsenio Catala, making pastoral calls in Pueblo Nuevo. The home in the picture is typical of those described in the accompanying story. Photo by Henry D. Cox.

Editor's Note:

Henry D. and Alma W. Cox, former missionaries to Cuba under the American Friends Board of Missions, now retired, spent three monthly recently in Cuba. Making their headquarters at Gibara, they visited among the Friends meetings, bringing encouragement to Friends by their loving ministry.

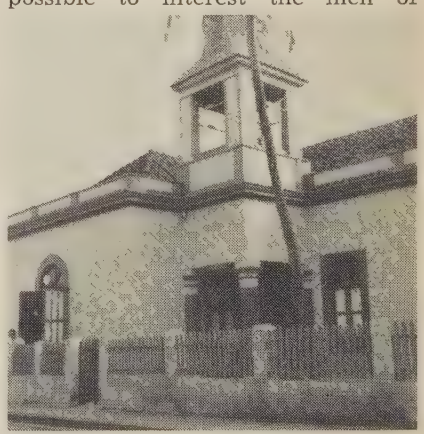
The title The S.S. Club of Pueblo Nuevo, Gibara, Cuba, does not refer to a Sunday School, but rather to a Social Service Club in a small village in the edge of Gibara. The people who live there have gotten together what materials they can pick up or take off the palm trees on the nearby hillsides and built the shacks in which they live. For the most part the shacks have thatched roofs and floors made of earth wet down and tamped until it has a hard surface.

These people do not own the land on which their shacks are built, depending for a living upon casual labor. The men begin their day at sunrise and end it at sunset. They usually receive $1.50 for a day's work. Those fortunate enough to get jobs in public works under the new government receive from $2.50 to $4.00 a day, depending upon whether the work is skilled labor or not.

Pueblo Nuevo is one of the outstations of the Gibara meeting. The workers who come to conduct Sunday school classes and worship services in the community feel a deep concern to try to uplift the whole standard of life there.

Interesting Change

For many years it seemed impossible to interest the men of



Meetinghouse at Gibara
Photo by George Scherer

Pueblo in the religious services held in the little chapel. They are now attending with respect and an open-minded attitude. The change came about in an interesting way.

Arsenio Catala, pastor of the Gibara Friends Meeting, has felt for a long time that these hard-working people needed better homes in which to rear their families. So he organized a men's society, called "The Social Service Club," the ob-

ject of which was to raise the conditions of health and sanitation in the homes. The club, organized with a few men, now has 33 members.

Under the guidance of Arsenio Catala, the men began putting cement floors into the shacks. As fast as funds or materials become available, they are continuing their work of improvement in the homes. Upon each cement floor they make, they put their stamp: "S.S. Club."

Two of the homes proudly exhibit cement floors which were put in by four young Friends of the Five Years Meeting Young Friends Work Camp in Cuba in the summer of 1959. This work was done in one of the "short camps" in local meetings undertaken by groups of the young Friends after the main project of the camp at Bocas was completed.

A new effort of the Club has been to work out a formula by which they can make sun-dried bricks from the soil around the shacks. By actual test the bricks seem to be as solid as cement.

Improvement Noted

The Quaker workers who come regularly to this community say that as the influence of the church in Pueblo Nuevo has increased, there has been a growing respect toward decency and Christian standards of conduct. Old customs and habits are passing away. A striking example of this is the large number of requests which come for marriage ceremonies. Actually a large majority of the parents in Pueblo Nuevo have never been married by anyone, magistrate, priest or pastor. Arsenio Catala has encouraged many to be married by the magistrate and have their marriage duly registered. If the contracting parties choose, the civil ceremony may be followed by a Christian wedding ceremony, and they usually ask to have it.

This emphasis on the stability of the Christian family is having its effect. Young couples wishing to set up their own homes are considering and discussing with the pastor the Christian ideal of home life and parenthood. The tone of community life in Pueblo Nuevo is being gradually changed.

—by Henry D. and Alma W. Cox

Cut Off From Rest of World

On the high slopes of Mount Elgon in Kenya is an isolated community of Elgoni whose people are at the cross-roads between the primitive Africa of their forefathers and the new Africa.

Elgonians listen to a record giving a message in their own language.

Because of their location, 10,000 feet above sea level, they are cut off from the rest of the world. Below them is a wide belt of forest where buffalo, leopard, elephant and many other wild animals roam. Such roads as exist are rough paths, which the Elgoni travel on foot, and which are almost impossible for a motor vehicle to negotiate.

The Elgoni are herders of cattle and sheep. Their climate is too cold for growing corn, but they exchange hand woven baskets with people in lower altitudes for corn to use for food and for home-brewed beer. Almost the only other product brought in from the outside world is cloth to replace the skins in which they used to cloth themselves.

Because of the high altitude the temperature often drops to freezing and snow is not unknown. To combat the cold in their houses, the Elgoni make their roofs of strong logs and cover them with earth on which grows a sod thick enough to shed off rain and keep the interior dry. The rooms are inhabited alternately by the family and their cattle, so that the heat from the animals may warm the family. The death rate of the young children in these homes is very high.

The Elgoni can look down from their height and see cars speeding along on good roads in the Reserve below, and see schools for African children dotting the landscape. They have learned, too, that in communities far below them there are hospitals where sick people can be cured.

Their elders are disturbed at the realization that many good things enjoyed by other tribes are passing them by because of their ignorance. They are extremely anxious that their children have opportunities for better lives.

Set Up School

These Elgoni have gone so far as to have a school for boys with two classes and one teacher. Since there is no building in the village large enough to accommodate a crowd, the school is conducted out-of-doors. Except for log seats, there is no furniture except an easel blackboard. While one class receives instruction, the other sits on the ground a few yards away, "studying," as far as the scarcity of books and the many distractions of their natural surroundings permit.

These friendly people, eager for better things, are very open to Christianity. Because they are so susceptible to leadership, it is vital that they be given the right kind of guidance now. Their need presents a challenge to which Friends Africa Mission is seeking to respond.

As often as time and circumstances allow, a team of missionaries and African Chrisians makes a week-end visit to the community. While a doctor or nurse conducts an outdoor clinic, other members of the team play gospel records for groups of villagers or visit in the homes, inviting people to attend a series of religious services.

At dusk, colored pictures illustrating the life of Jesus are thrown on a temporary screen made by stretching a sheet against the outer wall of a house. An African mem-

A class of boys in a school on Mount Elgon in Kenya. Their schoolhouse roof is the open sky, their benches are logs, their textbook a three-legged blackboard; but their faith in education is implicit as they give attention to the teacher.

ber of the team relates the Bible stories to a mixed audience of men, women and children who sit on the ground, looking and listening.

On Sunday morning the African members of the team conduct a Sunday school for the children, which is followed by a worship service for all, with a gospel message given by an African or by a missionary.

Friends Children Get To Know Migrants

Chairman of the Plainfield Migrant Ministry Committee in Plainfield, Ind., is Dorotha Anderson, member of the Plainfield Meeting. This committee, which operates under the Plainfield Ministerial Association during the summer, supervised recreation for the children of migrant workers on three afternoons each week. Some 30 children attended daily.

During the sessions of Western Yearly Meeting and under the guidance of Dick and Nancy Parsons the young people attending Yearly Meeting were introduced to these migrant children. Together they participated in a swimming party, with handicraft and recreation at the town park following.

Micheners To Serve Friends In Jamaica

Dwight and Ardis Michener, members of the Friends Meeting in Montclair, N. J., have arrived in Jamaica, West Indies, to take up service with the Friends of Jamaica Yearly Meeting. Dwight is principal of the Friends Educational Council at Highgate.

Both are graduates of Penn College, Oskaloosa, Iowa. Before his

early retirement in January 1960, Dwight was employed as an economic advisor in the Chase Manhattan Bank in New York.

Both Micheners have a deep concern for the testimonies of Friends in the world. Ardis has served on the American Friends Board of Missions at a former time.

The Forward Look

By Ida Mae Miller

How long has it been since your Meeting learned a new hymn? Now is the time to discover another one, to learn a fresh expression of Christian faith and a new hymn tune.

Make an inventory of the unknown music in your hymnal; discover its resources. The Music Committee, minister, and choir director should conscientiously evaluate both words and music to determine their worth for worship in the Meeting. This list of chosen hymns should form the basis for a program of learning hymns.

To introduce the new hymn, try one of these suggestions. Devote a ten-minute period of the Church School session on successive Sundays to discovering the words and music, emphasizing the background of the poet and composer. Ask the pianist to use it as a prelude or offertory in Meeting. Let the choir sing it as a call to worship, anthem, or prayer response. The minister can build his sermon around the hymn theme, and a soloist can sing it at the close. The children can offer it as a contribution to worship. A fellowship supper or hymn sing present ideal times to learn hymns.

Frequent repetition is needed to make a new hymn into a familiar friend. Repetition fixes words and music in the memory, encourages familiarity with the meaning, and strengthens our faith. Every great hymn continually rewards us as we discover its treasures.

So try the forward look and introduce a worthy hymn to your Meeting. All will be rewarded!

* * *

A brand new book to help you is: Sydnor, James. **The Hymn and Congregational Singing.** Knox, 1960. 192pp. $4.50.

Prignitzes Going to Xenia Friends

Earl and Ethel Prignitz, who have lived in Spiceland, Ind., where Earl has been minister of the Friends Meeting since 1953, have accepted a call to serve Xenia, Ohio, Friends.

Wilbur and Lois Kamp who have been with Xenia Friends for many years, have moved to a farm east of Jamestown, Ohio; and Wilbur Kamp is serving the Cincinnati Meeting as pastoral minister.

World Council Central Committee on China

St. Andrews, Scotland—The Central Committee of the World Council of Churches has urged action "to help in the creation of conditions which will permit the 650 million people of China to share in the benefits and accept the responsibilities common to all members of the international community."

A 75-word statement asked that study and action be undertaken by the Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Council. The statement will be referred to the WCC member churches.

Called artificial and dangerous was the situation where 650 million people are isolated. "No adequate treaty on disarmament or cessation of nuclear weapons testing is possible unless the government in effective power on the mainland of China is party thereto." This does not imply that diplomatic dealings mean a stamp of approval.

Recognizing that the situation in Tibet, the border dispute with India, and ideological conflict between Moscow and Peking militate against an immediate solution of the China problem, nevertheless Central Committee action was thought helpful in the creation of conditions favorable to the responsible participation of China in the world community.

World Council of Churches Central Committee, at St. Andrews, Scotland in 1960. Left to right are Dr. Robert Mackie, Scotland; Dr. W. A. Visser't Hooft; Dr. Geoffrey Fisher, Archbishop of Canterbury; Dr. Franklin C. Fry; J. N. Wright, and Dr. Ernest Payne.

NEWS

The Charles Thomases Go to Evanston

Since 1956 minister of the Friends Meeting at Winchester, Indiana, and earlier having served in North Carolina Yearly Meeting and as Secretary of Christian Education for the Five Years Meeting is Charles F. Thomas. He and his wife Lucile with their son and daughter have moved to Evanston, Ill., this fall, where Charles Thomas will be enrolled at Garrett Biblical Institute, taking advanced work in religion. He will serve the Evanston Meeting as its Secretary.

The Thomases address is 1146 Wesley Avenue, Evanston, Ill.

* * *

College Age Friends Hold Retreat

The Young Friends of Mid-America held a college-age retreat August 25 to 28 at Quaker Haven near North Webster, Indiana.

Some 30 college and senior-high students representing Kansas, Western, Indiana, Wilmington and Iowa Yearly Meetings attended. Leaders were Richard Newby, Robert Beck, Xen Harvey, Milton Hadley and Mark Shugart. Considered were their topics respectively: "Finding Meaning in Friends Worship," "Christ in My Daily Life," "Finding God's Will in My Life," "Living Friends Testimonies," and "The Quaker Faith and the Space Age."

Throughout the retreat young Friends enjoyed having Herbert Pettengill, David Henley, Keith Kendall, John Grover and Jack Kirk with them. Following worship and evening vespers, young Friends met for fellowship and fun.

The retreat was closed by a Meeting for Worship on Sunday morning in which John Grove spoke.

—Deborah Wood

* * *

Russell Rees at West Milton Meeting

Visiting and speaking among Friends at West Milton on a Sunday in late August was Russell Rees, Secretary of the Board on Christian Education of the Five Years Meeting.

Young Friends of the West Milton Meeting recently enjoyed a tour of the Ohio Caverns, a picnic supper and a worship period following. Some 45 Friends attended the family picnic sponsored by Friends Women on August 24th.

* * *

Vermilion Quarter Holds Institute

For six Sundays which began Sept. 18 and continue until Oct. 30, Friends of Vermilion Quarter are gathering for their second Leadership Training Institute at Georgetown, Illinois, Friends Church.

Leaders are Marlin Dawson, minister of the Plainfield, Ind., Meeting, Martha Peery Gwyn, James R. Furbay, Stacy Wesner, and Lawrence Peery. Worship leader is Willard Mendenhall, and James Furbay serves as dean.

* * *

Pendle Hill Lectures Are Announced

Pendle Hill's autumn term begins on October 3. "An Introduction to the Study of Religions" lecture series will be given on Monday evenings by David White of Macalester College, St. Paul, Minnesota.

The first lecture on Oct. 3 will consider the relation of religion to culture; on Oct. 10 the subject will

be "Truth Is One . . ."; on October 17 the topic will be "Cliches of Misunderstanding."

An analysis of materials available for the study of religions will be considered on Oct. 24; while on October 31, "Problems and Methods" will be examined.

* * *

Friends to Appear on Nationwide Television

Television cameras have shadowed Friends in many areas of the U.S. this fall. In preparation is an N.B.C. special production on "The Quakers," date to be announced.

Pictured will be both programmed and unprogrammed Friends meetings—pictured may be Wilmington, Ohio, Meeting; Quaker education, with shots from Earlham College; photos of the A.F.S.C. Mexican project; the home of William Penn; Friends on the vigil line at Ft. Detrick witnessing against preparation for germ warfare; and pictures of the Friends Committee on National Legislation in Washington, D.C.; Friends at work in mental hospitals, and much more.

So watch for it!

* * *

Nixon and Kennedy Compared On Issues

Of the mass of material which Friends are receiving these days regarding political candidates and issues in the forthcoming elections, it sometimes seems difficult to assess what is truly helpful.

Sensitive to Friends concerns in politics is the **Washington Newsletter** for September, published by the Friends Committee on National Legislation. Comparisons are based on voting records, speeches and the party platforms which both candidates helped write. While the Newsletter is obviously not an exhaustive study, it tries to give a fair key to what might be expected from each candidate if elected.

Write F.C.N.L., 245 2nd St., N.E., Washington D.C. for this Newsletter.

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Mary Wattles,
455 Melrose Avenue,
Winter Park, Fla.

Spiritual Life Concerns Voiced

Throughout the 265th session of New York Yearly Meeting, held at Silver Bay, N. Y., July 22 to 29, concern was great for the need to deepen our spiritual life. Friends committed themselves to undertakings in many areas, in the trusting that wisdom and means for accomplishment will be found. Present were visiting Friends from seven Yearly Meetings.

While some deep moments came as Friends felt pressed to action, others came in the worship closing Levinus Painter's daily talks on "The Mystical Aspects of Paul's Prison Epistles and Their Influence on 17th Century Quakers."

A deep sense of corporate and individual commitment followed the report of the Committee to Implement the Wilton Minute.

Alvan and Margo Petrus, the first Negro family to move into Hicksville, Long Island, N. Y., were on a panel which considered the manner in which integration might be initiated in a community. A gift of $1,000 was presented to the "Friend in Washington" Project started last year by Pacific Yearly Meeting.

The report of the Committee for a Friends college in New York filled some Friends with a vision, while others were restrained by practical questioning. The Committee will outline plans for a world-oriented liberal arts college.

Fred Reeve spoke of the power of love to bring about basic changes. The Yearly Meeting endorsed the establishment of a Friends College in Kenya, pledges and contributions were taken, and hope expressed that other Yearly Meetings would similarly endorse and financially support such a college.

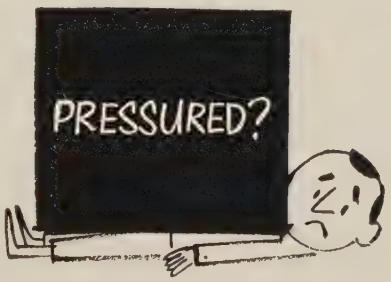
Laurence Pickard, director of the Seneca Council House in Wyandotte, Okla., reminded Friends that the Indian needs our friendship.

Henry Cadbury's message on "Unity According to the Experience of the Society of Friends," emphasized that this unity is not man-made.

With regret the Meeting received the resignation of Gladys Seaman, Meeting Secretary. George Badgley continues as Field Secretary.

The Junior Yearly Meeting numbered 216 of the 574 registered Friends. Two service projects developed—one for developing a scholarship to a girls' school in Kenya; the other for beds for mothers to remain with their children in the Kenya Hospital.

—Frances B. Compter



All of us are, now and again! If it's your job that doesn't suit you, why not look into the advantages of a life insurance career?

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BIRTHS

Ajo—To Elohim and Yolanda Ajo of Banes, Cuba, where he is pastor of the Friends meeting, a daughter, born August 21.

* * *

Cordray — To Roy and Shirley Cordray, of Plainfield, Ind., on Aug. 9, a daughter, Valerie Ann.

* * *

Maxwell — To Robert and Betty Maxwell, members of the Earlham, Iowa, Friends Meeting, at Kaimosi in Kenya, East Africa, on September 5, a daughter, Kirsten.

* * *

Newlin—To Tom and Nancy Newlin, of Plainfield, Ind., on Aug. 4, a son, Jay Clark.

* * *

Smith—To Charles E. and Esther Trabert Smith of Fairfield, Iowa, on Aug. 17, a son, Jeffrey Allen.

MARRIAGES

Bobbitt-Piatt — Frances Piatt, daughter of Virgil and Hazel Piatt, of Xenia, Ohio, and David Bobbitt,

son of Howard and Marie Bobbitt, at Xenia Friends Church on Aug. 28, Wilbur Kamp, minister.

* * *

Finston-Whitacre — Gloria Jo Whitacre, daughter of Jacob and Lucile Whitacre, and Roland Finston, son of Edward and Louise Finston, under the care of Evanston, Illinois, Monthly Meeting of Friends, on July 9.

* * *

Graham-Jordan — Marie Jordan and Walter Graham at Xenia, Ohio, Friends Church on July 30, Wilbur Kamp, minister.

* * *

Peacock-Henderson—Marcia Ann Henderson, daughter of Albert and Geneva Hall, to David A. Peacock, son of Abram and Jessie Peacock, on Aug. 14, at Plainfield, Indiana, Friends Meeting, Marlin Dawson, minister.

* * *

Savage-Wright — Elaine Kay Wright, daughter of Reginald and Georgena Wright of Oskaloosa, Ia., and George Lewis Savage, son of Lewis D. and Esther Stanley Savage of Fairfield, Iowa, on September 4, in Oskaloosa, Lewis D. Savage, minister.

DEATHS

Cook — Vincent Parkhurst Cook, in Boston, Mass., on July 28. Born in Auburndale, Mass., on July 30, 1913, he was the son of Harold and the late Helen P. Cook. A graduate of M.I.T., he had travelled extensively as an engineer.

During residence in New Jersey, Vincent Cook was a member of the Plainfield Friends Meeting of New York Yearly Meeting.

Surviving are his wife, Doris Jones Cook; two daughters, Beatrice who lives with her mother in Medfield, Mass., and Mrs. William Bammer of California; his father, and one sister, Charlotte Cook of Rockland, Me. A memorial service was held July 31 at the Cambridge Meetinghouse, George Selleck, minister.

* * *

Haviland—E. W. (Ben) Haviland, a member of Sandy Spring United Meeting of Baltimore Yearly Meeting, died on August 23. He had lived his entire life in the Sandy Spring area. Surviving are eight children, sixteen grandchildren and eleven great-grandchildren.

* * *

Newlin—Lou Newlin, at her home in Plainfield, Ind., on Aug. 5, age 83. Born near Plainfield in 1877, she was the daughter of Henry and Jane Heringlake. On Sept. 12, 1900, she was married to Everett Newlin, who preceded her in death on March 31, 1952.

Surviving are one son, Lawrence; one daughter, Florence; a brother, Ernest Heringlake; four grandchildren and three great-grandchildren.

* * *

Spellman — Frank Spellman, husband of Amy Wilson Spellman, in Xenia, Ohio, on June 22. He was a member of Xenia Friends Meeting for many years. Surviving are his wife, one daughter, and grandchildren. Wilbur Kamp was in charge of the services.

* * *

Street — Luella May LeValley Street, at Golden, Colo., on April 29, following an extended illness, age nearly 51. She was a member of the Friends Church of Hesper, Iowa.

The daughter of William and Nora LeValley, she was married on June 21, 1931, to Merrill E. Street.

Surviving are her husband, her mother; two sisters: Ethel F. Gerhard of Golden, and Marguerite Derbyshire of Boulder; and two brothers, Jeff of Weatridge, Colo., and Ray of Boulder.

* * *

White — Joyce Cox White, on August 25 in Winchester, Indiana, following a week's illness, age 32. She was a member of Fountain City, Ind., Meeting, of which her husband is pastor. The daughter of Martin L. and Maude Garner Cox, she for a time worked at the Friends Central Offices. On July 19, 1953, she was married to Edgar C. White. They had been at Fountain City for one year.

Surviving in addition to her husband are two sons, Fred Joseph and Timothy Edgar, and one daughter, Deborah Mae; her father; four sisters, LaVaughn Moffett of Orlando, Florida, Martha Hill of Fountain City, Dorothy Gibbs of Richmond and Lucille Bunce of Anderson, Ind.; and two brothers, Willard of Fountain City and Robert of Winchester.

Services were held at the Fountain City Meetinghouse with interment at Glen Haven Cemetery south of Richmond, John Compton and Kenneth Pickering, ministers.

* * *

Williams — Gregory Allen Williams on July 1, in St. Lukes Hospital, Cedar Rapids, Iowa, age 3. The son of Arthur and Donna Parsons Williams, he was born March 11, 1957. Surviving are his parents and two sisters, Linda Marlene and Shirley Eileen. Services were at Center Point, Lester B. Scherer, minister; and at Bangor Friends Church with burial in Bangor Friends Cemetery, Orval Cox and Eugene Wolfley, ministers.

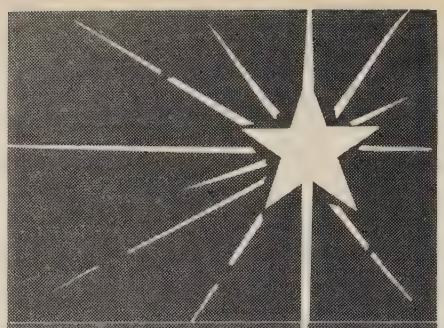
* * *

Wright — R. Lee Wright, on June 14, member of First Friends Church at Marion, Ind., age 66. Born in Upland, Indiana, he was the son of Clayton and Della Wright. On Feb. 7, 1917 he was married to Elsie Johnson.

Moving to Marion in 1931 with the Foster-Forbes Glass Co., he became Secretary and director of the firm, with which he was associated for 47 years.

He was a dedicated and active Friend. In 1958 he was general chairman of the Expansion Program of First Friends and of its financial campaign. Despite failing health he maintained a deep interest in the church and especially in the prospective new addition.

Surviving are his wife, Elsie; one daughter, Esther Johnson; two grandchildren, his mother, two brothers and one sister.



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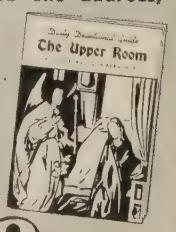

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New England Studies Concern For Inspirational Leadership

A loving spirit radiated from the 300th session of New England Yearly Meeting, held June 21 to 26, at Bowdoin College, Brunswick, Maine. The Yearly Meeting Ministry and Counsel brought forth a concern for inspirational leadership at these sessions.

Friends heard Moses Bailey of Hartford Seminary speak on "Teacher of Righteousness." A committee was formed to revise our Book of Discipline.

Louis Marstaller expressed concern because Friends are known only for their good works and their pacifism. Alexander Purdy added that many 'prepared persons,' ready for our message, should be sought and brought to our meetings.

Concerns included opposition to capital punishment and a need for establishing normal relations with mainland Chinese.

The conference center in Deerfield, Mass., Woolman Hill, has lived up to the dreams of those who envisioned a revitalizing influence emanating from it. Young Friends learned Quaker ways at Friends Camp in South China, Maine. Oak Grove School carries forward Friends interests most ably. Moses Brown and Lincoln Schools continue their high standards. The Meeting School in New Hampshire recently finished its third year as "a practical expression of the spirit and essence of Quakerism." The new Beacon Hill Friends House in Boston, student residence and Quaker Center, is developing rapidly.

Some Friends participating in the fellowship were George and Lucile Scherer, Wayne and Elizabeth Carter, Elizabeth Kirk, Bernard Walton, Horace and Laurette Stubbs, Richard Wood, Spahr Hull and Edward Behre.

Young Friends met with leadership from Spahr Hull and Wayne Carter. The Junior Yearly Meeting's study of the peace testimony resulted in a letter to the children of Japan.

Samuel Miller, dean of Harvard Divinity School, strongly appealed to Friends to cultivate their traditional inner life.

—Alison Davis

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office LAndscape 4-9247.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Lindsay, Calif. — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No Smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 81J.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Two Positions To Fill

EXECUTIVE SECRETARY for Friends Committee on Legislation, Pasadena, Calif. Proven administrative and organizational ability with some knowledge of legislative process. Able to develop program and coordinate with community organizations. Special interest in peace, disarmament, civil liberties, capital punishment issues. Ability to speak.

Office secretary also needed.

Address replies to Stuart Innerst, Friends Committee on Legislation, 122 No. Hudson Ave., Pasadena, Calif.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Lowell Kester, Minister, Miller 2-3774.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Sunday School, 9:45; Morning Worship, 11:00; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, minister. Phone 43-467.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Street West.

Toronto, Ontario — 60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), Firstday, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting and **Iglesia Los Amigos**, 3235 NW 10th Avenue — Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodlawn 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30;

Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, EDison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m., G.R. 6-7776. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Edward Armstrong, Minister.

Hortonville, Ind. — Friends Meeting, R. 3, Sheridan. 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Worrell Kirk, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle, Ind. — Friends Meeting, 503 So. Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond, Indiana—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship; 10:30 a.m. R. Furnas Trueblood, Minister.

Sharpsville, Indiana — Mt. Lebanon Friends Meeting - 8 miles south of Kokomo on Route 31 - then one mile west. Sunday School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Young Peoples Service, 5:30 p.m.; Evangelistic Service, 7:00 p.m.; Prayer Meeting Wednesday evening, 7:00 p.m. Dwight Moss, pastor. Phone 2X10.

The Quaker Life Business Directory

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The Quaker Life BUSINESS DIRECTORY offers an opportunity for Quaker business men to list a tnominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind., for details.

Spiceland, Ind. — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl J. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield, Iowa — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:00 a.m.; Meeting for Worship, 10:00 a.m.; Evening Family and Youth Fellowship Group Meetings, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Lela Gordon Chance. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328 or CI 2-6958.

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York – Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City – First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverside, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York – United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina – First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St., Bible School 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C. – New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C. – Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, Ohio – Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. Unified Meeting for Worship and First-day School at 10:00 a.m., June 19 through September 4. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio; phone TW 1-4538.

Columbus, Ohio—Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Toledo, Ohio – Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio – Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon – Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones JEfferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee – Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia – Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, Goldie Mae Wright, Holland, Va., RR 2. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia – Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle, Washington – University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia – Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii – Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

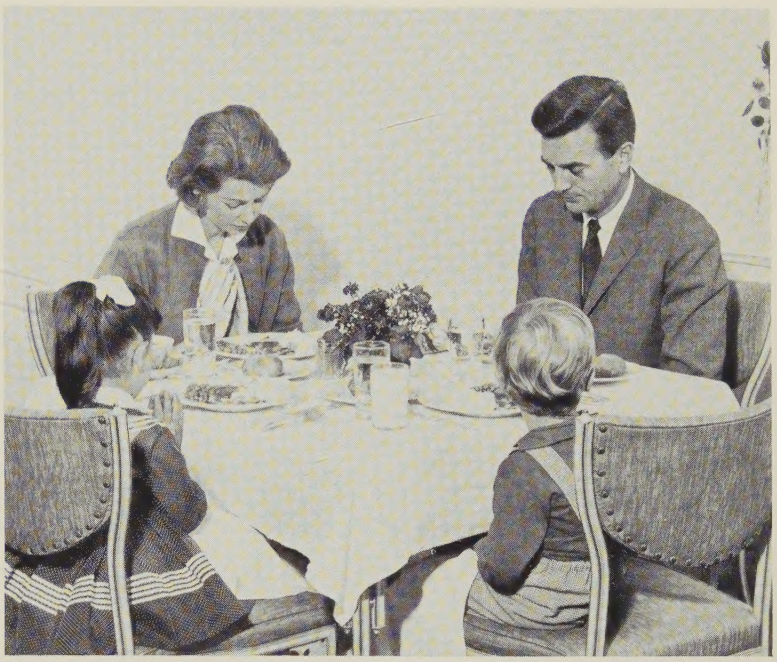

Photo by H. Armstrong Roberts

Always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father. Eph. 5:20

"We think sometimes we don't influence the younger generation very much; actually children land at just about the spot we have led them."

John Charles Wynn in
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Books: Two With Election Implications

A Catholic In the White House, by James A. Pike, Harpers, $2.50.

Bishop Pike discusses the general issue, with John Kennedy particularly in mind. He answers the title question, "that depends."

There are two divergent views held by Roman Catholics. The **first** is the official Vatican view, that other faiths are in error. Therefore, where possible, the Catholic Church should use the power of the State to suppress the propagation of other faiths, as in now done in Spain.

The **second** view, held by most American Roman Catholics, is that embodied in the American Constitution - freedom for all faiths, and separation of Church and State.

Bishop Pike would not vote for a Roman Catholic for President if he held the first view, but could if he held the second. Other matters then would decide.

I, personally, agree with Bishop Pike. In this Presidential campaign, I believe that John Kennedy sincerely supports religious freedom and separation of Church and State.

Friends would be well advised to vote on the basis of real and valid issues, rather than by emotional fears of "Catholicism."

—Samuel R. Levering

* * *

An American Dialogue, by Robert McAfee Brown and Gustave Weigel, S. J. Garden City, N. Y.: Doubleday & Co., $2.95.

Undertaken to initiate a friendly but searching discussion of the nature of Catholicism and of Protestantism and the relations between them in the United States, this book is a pair of monologues rather than the dialogue promised. However the two parts, each written by a well-qualified scholar, are essays worth pondering.

Professor Brown's initial contribution is a set of "ground rules for fruitful dialogue today," and might well be taken to heart by adherents of the several varieties of Quakerism in the United States as well as by Protestants and Catholics more generally. Each partner to the conversation must (1) believe that the other is speaking in good faith; (2) have a clear understanding of his own faith; (3) strive for a clear understanding of the faith of the other; (4) accept responsibility in humility and penitence for what his group has done, and is doing, to foster and perpetuate division; (5) face the issues which cause separation as well as those which create unity; and (6) recognize that all that can be done with the dialogue is to offer it up to God. (pp. 25-31)

Brown practices what he preaches here. He deals as trenchantly with the Protestant bigot as with the Catholic authoritarian. Father Weigel could not, in good conscience, really accept No. 4 of this list because it touches on the fundamental issue of the nature of the Church. To the Protestant, the Church consists of all those who have personally "encountered Christ," however they may theologize or organize publicly.

To the Catholic, the Church is the historical existent organization ruled by the Pope in Rome. The "division," Weigel is candid in affirming, can be healed only by the return of the former Protestants. Until this occurs we can learn **about** one another, but it is fruitless to suppose that we can learn **from** one another, as the grounds for our beliefs are incompatible.

Brown, with Protestant flexibility, hopes for new "openings" which may lead to genuine reconciliation; Weigel, with Catholic certainty, hopes only for a creative tension.

Both men touch on many of the current issues which irritate adherents of the two faiths: Brown on "beer, ballots, birth control, bingo—and all that" but finds "Catholic power" grossly misrepresented. Weigel finds curious inconsistencies in "Protestant morality" and attributes "Protestant fear" to anxiety lest Protestantism actually vanishes from the earth; the Catholic is free from such a fear, as he "knows" this is impossible for the Church.

A theme on which they unite is the prevalent tendency to replace the authority of God by the authority of the State, democratic or totalitarian. As Weigel puts it,

> The ever spreading religion of Americanism is a genteel secularism. Unlike all other forms of secularism, it has not fought religion. It has done much worse; it has absorbed it. The great Christian slogans have been kept. But charity now means humanitarian giving; faith means trust in American ideals and efforts. God is not our judge but our leader and helper. We do his will when we advance the American way.
>
> This is neither Catholicism nor Protestantism. Catholics and Protestants . . . must be wary lest they melt away the tensions (between them) by fusing both religious visions into a starry-eyed Americanism. In both groups what we need is a strong prophetic voice warning the people against the worship of Moloch. (p. 208)

A Quaker can only add, Amen!

—William M. Fuson

Beacon Hill Friends House

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for members of the
Society of Friends
of graduate student age

The House is located at 6 Chestnut Street in the heart of Boston, on historic Beacon Hill 1½ blocks from the State House.

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